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Wilberforce, and there stands the statue of Sir Fowell Buxton. One by one, escorted by the dignitaries of the land, by the Houses of Parliament, by the nobles and princes of the realm, have they received the last and most lasting honor in the power of their countrymen to bestow. The funeral rites are over; the stately procession has passed mournfully away; the heavy stones are replaced upon the tomb, and the heartless servitors are gone. No sound breaks the silence that reigns in this sanctuary of a nation's glory, this temple of a people's faith. In such a place, amid such silence and alone, let him, who would rightly judge, compare the merits of those who repose around him. The orator, the politician, the wit, the debater, the statesman, what rank do they hold when compared with those who devoted their lives and their strength to "redeem man from slavery, superstition, and crime."

ART. II. *The Public Records of the Colony of Connecticut, prior to the Union with New Haven Colony, May, 1665; transcribed and published, in Accordance with a Resolution of the General Assembly, under the Supervision of the Secretary of State, with Occasional Notes and an Appendix.* By J. HAMMOND TRUMBULL, Cor. Sec. Conn. Hist. Society, &c. Hartford: Brown & Parsons, 1850. 8vo. pp. 604.

HERE is another contribution, and a valuable one, to the accessible sources of the history of New England. The ancient records of the good old Colony of Connecticut, carefully transcribed from the already mouldering pages of the original, are in this handsome volume preserved from all future chances of destruction by decay or fire. Their publication is at once an office of piety, the erection of a monument to those whose memory ought to live forever in the commonwealth which they founded, and a service for which the future student of history will be grateful. It is the most appropriate and truthful eulogy that could be inscribed on the tombstones of the sleeping fathers of Connecticut. Monumental inscriptions, properly so called, are remarkable for any thing but

veracity ; they may record faithfully the feelings of the survivors, though the expression even of these is generally exaggerated and unnatural ; but they do no justice to the over praised or wrongly estimated virtues of the departed. Formal history, also, — that which is digested by the labors of subsequent generations from fading manuscripts and dim traditions, and set forth with all the varnish of rhetoric and the artifices of a political or sectarian purpose, — too often lies like an epitaph. Historical discourses, anniversary orations, and controversial publications, elicited by local patriotism and jealousy, are even less trustworthy ; the chief service done by them to the cause of truth is, that they often embody and preserve fragments of original testimony which might otherwise be scattered and lost. The porridge of declamation or controversy, in which these few peas are seen floating about, *rari nantes in gurgite vasto*, affords little nutriment or gratification to a healthy appetite. The sage question of Eliphaz the Temanite may be propounded to the writers of them, “ Should a wise man utter vain knowledge, and fill his belly with the east wind ? ”

Let him who would know what manner of men our puritan forefathers were, study faithfully these original and continuous records, written by their own hands, of their counsels and actions. Their plain and business-like character is a most satisfactory attestation of their truthfulness. The penmen were not aware that they were writing for posterity. The orders of their magistrates, such as were rendered necessary from day to day by the exigencies of their situation, or were thought to be necessary in order to carry out their peculiar views of church and state polity, were simply copied out in what then seemed “ a fair hand,” though it now appears a very crabbed one, for their own convenience. They aimed to establish a little settlement of God-fearing people in the wilderness, and they unconsciously founded an empire. So they intended only to proceed methodically in the business of the moment, and therefore to preserve a fair record of their proceedings for present use ; and they unconsciously wrote history and sketched their own characters. In that record, they appear alike in their strength and their weakness, their virtues and their faults. They knew not that the page would come to be scrutinized, centuries afterwards, with nearly as much curiosity and respectful earnestness as they themselves

evinced in studying the divine record of the release of the Israelites from Egypt and their subsequent wanderings in the desert, — a history which seemed to them to typify their own fortunes.

Many of the ordinances here registered and the matters to which they relate are seemingly trivial, so that the propriety of publishing them at all at this late day may appear questionable. Yet the preservation of them answers a higher purpose than the mere gratification of an antiquarian taste or an idle curiosity. The characters of men are more truly estimated from their ordinary conduct, their habitual management of their everyday concerns, than from the manner in which they meet great emergencies, or answer sudden calls upon their prudence, courage, or fortitude. Faculties which always slumber till some grand occasion calls them out do not constitute true greatness in the individual, nor add much to the well-being of the community in which he moves. We gain a more adequate idea of the pilgrim settlers of New England from strict observation of the manner in which they regulated their own households, and administered from day to day the little affairs of the infant colony, than from the most perfect record of the fight with the Pequods, Philip's war, or the struggle with James II. for the preservation of their charters. Even the banishment of heretics, the hanging of Quakers, and the trials of witches were infrequent occurrences or sudden epidemics ; they were extraordinary developments of only one side of puritan nature and belief, and were provoked by peculiar circumstances. To find the key to these occurrences, the true explanation of such events, we must study the character and situation of the authors of them as a whole ; and for that purpose, we must investigate the whole tenor of their lives, and judge them by little things as well as great. This attention to details may dispel much of the charm of romance with which their history is invested, and take away the varnish and gilding of their portraits ; but it will bring out the sober truth and the perfect likeness.

These records of the proceedings of the early magistrates of the Connecticut Colony, for the very reason that they relate chiefly to minute and insignificant events, remind us of one circumstance, which, obvious as it may seem, is too frequently lost sight of in considering the history of the settlement of New

England. We are too apt to form an opinion of the polity of our Puritan ancestors by asking what the effects of a similar system would be, if applied to the populous and prosperous communities in which we now live. We forget that one law, one kind of management, is appropriate for a household, and quite a different one for a large and flourishing state. Every father of a family is a despot under his own roof, — a kind and gentle one, it may be, — but still a ruler whose will is law, and whose commands are not to be gainsaid. His judgment, or that of the person to whom he delegates the task, is necessarily exercised in regard to the minutest concerns of the household. He may prescribe sumptuary laws to them without offence to the principles of political economy, and may regulate small points of conduct and behavior without deserving to be called a busybody. A good republican, a good democrat, when in the street, or at the polls, he may with perfect consistency be an absolute monarch at his own fireside. Now, a small and isolated society may bear more resemblance to a family than to a political community, and may consequently require to be governed rather in a paternal or patriarchal fashion, than after the manner of an organized state. Such was the condition, at one time, of the Highland clans, and such are still the relations which exist among the members of an Arab tribe.

The rights which a person inherits, and the duties which are incumbent upon him, in a family, or clan, or any other private community, are far different from those which are entailed upon him in a public community, an organized body politic. In the latter case, his mere personality, his presence in the state, entitles him to a full share of the social and political privileges which are enjoyed by the other citizens. They cannot justly ostracize him for differences of abstract opinion; whether Jew or Gentile, he has a right to dwell among them, and still to worship the god of his fathers, or the god of his own choice, provided always, that the offices of his creed do not subject them to serious annoyance or interruption, so that his proceedings, in legal phrase, may be abated as a public nuisance. But he has no right to enter a Christian household, where he is an utter stranger, and there spread his carpet on the floor, and pray towards Mecca. The master of such a house would transgress no law of hospitality, would violate

no principle of Christian or philosophical toleration, by unceremoniously kicking such an intruder out of doors. And the case is but little altered, if it be a clan, all the members of which have a common origin, or a private association, bound together by a common and peculiar purpose, into which the stranger thrusts himself, though he is of a different lineage, and has other objects in view. He is still an intruder, and may justly be compelled to withdraw. Take, for instance, the case of the Shakers, those amiable and industrious fanatics and communists, who have established themselves in separate villages within our own borders. If they choose to dwell apart, and associate only with each other, if they are even constrained to do so by their peculiar religious opinions, what law of Christian courtesy or even-handed toleration do they violate? Grant that their opinions are extravagant; still they are not bound to admit among them a preacher who will expose this extravagance to their faces. They enact the most rigid sumptuary laws, and prescribe to their own members with the greatest particularity what dress they shall wear, what food they shall eat, and what work they shall perform. But they do this with a distinct consciousness and an open avowal, that they are a private association, not an independent political community. They virtually constitute but one family, and they claim no more than what the law and public opinion grant to every other family, — the right to regulate their own affairs in their own way.

Apply the distinction that we have here indicated to the case of the early settlers of New England, and we think it effectually relieves them from the common imputation of an intolerant and persecuting spirit, or a prying and meddlesome administration. When they began their work of subduing the wilderness, they were virtually a private religious association, maintaining their allegiance to the British crown, and holding their lands under patents originally granted to private trading companies. Their primary object was not to constitute a state, but to found a church. Their purpose was isolation; they came hither to live by themselves. They came hither to enjoy the privilege, not only of worshipping God according to their own consciences, but of avoiding the sight and shunning the contamination of others, who worshipped after a different fashion. They left England because they

abhorred the sight both of prelacy and presbytery. They subsequently left Holland, where the Dutch had been very kind to them, because they were still obliged to live there within sight and hearing of practices and doctrines which were an offence to their nostrils. They crossed the ocean, because here they could obtain lands broad enough to guard themselves against even the neighborhood of heresy ; being the private owners of the soil, they could warn all Anabaptists, Quakers, Antinomians, and Episcopalians, as trespassers, off their grounds. They banished these people, not from any persecuting spirit, but because they did not like, or dreaded, their companionship. This new world was wide enough for all. They told the heretics to go away, and form communities for themselves, even as they, the pious people of Plymouth, Massachusetts, and Connecticut, had done. When Roger Williams, that "conscientious, contentious" man, began to split his metaphysical subtilities among them, and to confound their ears with strange doctrines — to say nothing of his instigating Mr. Endicott to cut the cross out of the king's colors, as an emblem which savored too strongly of papacy — they civilly prayed him to depart and leave them at peace. When the Quakers began to annoy them with their strange practices, the magistrates had them conducted to the borders of their jurisdiction, and ordered them to return no more. They came again, and were again dismissed, being threatened with death in case of further trespass. They came a third time, and then the magistrates, being resolute and God-fearing men, who would not break the word they had once passed, — hanged them.

Our forefathers came here as avowed separatists, to realize, if they could, the idea of a perfect Christian commonwealth in the wilderness. The first step towards the fulfilment of such a purpose was to leave the world and all its abominations behind them, and to guard themselves against any future influx of strange doctrines or irreligious practices. Their measures, consequently, are not to be judged by the rules of the world's policy, but by their adaptedness to the particular end which they had in view. The Bible was their standard, not only of faith, but of conduct. Reverencing the Old Testament quite as much as the New, and perhaps a little more so, they naturally adopted the children of Israel, while yet wandering in the desert under their inspired guides, as their prototypes.

Hence it was natural that they should adopt the Mosaic code, in all its breadth and severity, as their whole body of legislation. That they did not do so, but introduced many important modifications into the code, was owing to the prudence of some sagacious men among them, who saw that allowance must be made for the change of time and circumstances. In 1636, "Mr. Cotton being requested by the General Court [of Massachusetts] with some other ministers, to assist some of the magistrates in compiling a body of fundamental laws, did, this Court, present a copy of Moses his judicials, compiled in an exact method, which were taken into further consideration till the next General Court." This "further consideration" was not favorable to Mr. Cotton's digest of the Mosaic code, which was finally set aside for a "Body of Liberties" drawn up by Nathaniel Ward, some time pastor of the church in Ipswich, but formerly a thorough-bred lawyer, and who was consequently aided both by spiritual and secular learning. In his code, after the Jewish fashion, the crimes of idolatry, witchcraft, blasphemy, and adultery were made punishable with death; but "although it retains some strong traces of the times, it is," says Mr. F. C. Gray, an excellent judge, "in the main far in advance of them, and in several respects in advance of the Common Law of England at this day."

Thus the original idea of founding a church, a theocracy, in the wilderness, gradually led, contrary to the expectations of its authors, to the establishment of a political community there, so that their institutions by degrees were secularized. Population increased rapidly, agriculture flourished, trade was extended, and all the elements of a body politic having thus come into existence, its regular organization followed as a matter of course. The ministers and the more zealous members of the church contended resolutely for a long time against this change in the fundamental idea of their settlement; but they could not resist the natural course of events and the inevitable consequences of the growth and prosperity of their colony. Finally, the establishment of the new charter for Massachusetts in 1690, took away the corner stone of the old system, by extending the right of suffrage and other privileges of freemen to those who were not members of any church. After that epoch, the Puritan element in our political institutions rapidly dwindled away, the last blow given to it being

the repeal, some fifteen or twenty years since, of that article in the Bill of Rights which required every inhabitant to contribute, according to his means, for the support of religious worship, but left him the power to pay his tax to whatever denomination he might select. Even the character of our population is fast losing all traces of its Puritan origin, the tide of immigration having mingled so many other elements with it that its primitive characteristics have almost wholly disappeared.

The colony in Connecticut did not grow so rapidly as that in Massachusetts, from which it was an offset, and in its history we trace very clearly, and for a longer time, those features which were impressed upon it by the original idea of the Puritan settlements in New England. In its early stages, the proceedings of the magistrates and the people are to be judged with reference to the smallness of their numbers, the peculiarity and the dangers of their situation, and their original intention to found a church rather than a state. Afterwards, when the political element came to be interfused with the ecclesiastical, they may be viewed as statesmen legislating for a nearly independent colony. The first emigrants from Massachusetts to Connecticut were not a merely casual association of persons united only by their desire to remove to another locality ; the *churches* of three principal towns in the infant colony, Watertown, Dorchester, and Newtown, afterwards Cambridge, determined to remove in a body, carrying their pastors along with them. They named the towns which they founded in the valley of the Connecticut after those which they had left on the borders of the Bay ; and it was not till the winter of 1636 – 37, that their magistrates ordered the name of Newtown to be changed to Hartford, that of Watertown to Wethersfield, and that of Dorchester to Windsor. Mr. Hooker, the pastor of the church at Newtown, and a man distinguished for learning and ability, was the leader of the movement. What motive he and his people had for removal, it is difficult to conjecture. In their petition to the General Court for leave to remove, they alleged that they were straitened for want of room, and had not accommodations for their cattle, — a plea the justice of which, in 1635, we cannot readily admit. Malthus himself would hardly have considered the population of Massachusetts at that period as redundant. Jealousy of Mr.

Cotton, whose influence was then all powerful with the magistrates and the people, has been assigned as a probable cause why Hooker, who was ambitious in his way, should desire to establish a new colony, where he might be the master spirit. But this seems improbable; and we prefer to believe, that the soil round Boston being naturally hard and sterile, the people were really very poor, and found it hard to support themselves and their ministers; they had heard that the meadows on the Connecticut were rich and fertile, and they preferred to brave the perils of a journey thither through the wilderness, and to reside where they would be more exposed to the hostilities of the Indians, so that they might obtain from the ground a plentiful subsistence. We know that the excellent Mr. Shepherd, Hooker's successor, at Newtown or Cambridge, was afterwards straitened for his salary and for food, and entertained thoughts at times of removing to Metabesick, afterwards Middletown, in Connecticut.

Circumstances favored their project of removal. In the same year in which their journey was to take place, John Winthrop, the younger, a person of rare accomplishments and merits, arrived from England with a commission from Lord Say and Seal and others, empowering him to erect a fort at the mouth of the Connecticut, for which purpose he was furnished with men, ammunition, and £2,000 in money. Thus, the emigrant churches were sure of having a stronghold in the vicinity, to which they might fly for refuge, and the companionship of one who rivalled his father, the excellent Governor of Massachusetts, in all noble qualities. So they plucked up courage, and went their way about the middle of October, 1635, through the trackless wilderness, a party of about sixty men, women, and children, driving their cattle and swine before them "through swamps and rivers, over mountains and rough ground," till they reached their place of destination. Winter closed in upon them before they had obtained full shelter in their new abode, and famine stared them in the face before the spring opened. But they obtained a small supply of corn by traffic with the Indians, and thus contrived to sustain life till their first harvest came round, which secured them from hunger for a long time.

Their book of Records opens with the proceedings of their magistrates, eight persons who had been commissioned by

Massachusetts for the temporary government of the new colony, at a court held at Newtown, (Hartford,) on the 26th of April, 1636, the first spring after their arrival. At this first session, an order was passed forbidding any person to "trade with the natives or Indians any piece or pistol or gun or powder or shot, under such heaوية penalty as uppon such misdemeanour the Corte shall thinke meete." As Mr. Winthrop was the Ulysses of the infant settlement, so stout Capt. John Mason was its Achilles; and manfully did he play the part which Capt. Standish acted farther east. An order was passed on the 6th of March, 1837, less than three months before the famous expedition against the Pequods, which throws some light on the probable causes of Indian hostilities, though it also indicates the honorable and prudent conduct of the magistrates, who strove to avoid all causes of collision.

"It is ordered that noe Commissioners or other person shall binde, imprison or restraine, correct or whipp any Indian or Indians whatsoever in his owne case or in the case of any other, nor giue them any menacing or threatning speeches, exc[ept] it be in case any Indian or Indians shall assault or affront theire person or persons, or shall finde them either wasting, killing or spoiling any of theire goodes or estate, and he or they shall finde them soe doing, and in that case, if they refuse to come before a magistrate, they may force them to goe and binde them if they refuse. But if any iniurie or trespassed be offered or done by any Indian or Indians or their dogges, he or they are to complaine to some magistrate or magistrates, provided alwaies that any twoe magistrats together may vppon any speciall occasion send for any Indian or Indians to come before them, and if they see cause to restraine or imprison him or them, and in case of refusall or contumacy or other extraordinary misdemeanor or occasion, to send force to apprehend or take him or them if they see cause."

It was also ordered "that there shall be fiftie Costlets provided in the plantations," which were to be inspected by a military officer, "and if he disallowe them as insufficient, the towns are to provide better." These corselets may have been of metal, in which case our forefathers fought "with harness to their backs." Five years later, however, we find an order which shows that they had invented or borrowed a new fashion of armor, afterwards adopted by many good Protestants in London during the agitation caused by the supposed Popish Plot. The grim Puritans must have cut a whimsical figure

when clad in these bulky, wadded coats, which were proof against arrows, if not bullets.

"October 4th, 1642. It is ordered, there shall be 90 coats provided within these Plantations, within tenn dayes, basted with cotton wooll and made defensive against Indian arrows; Hartford 40, Wyndsor 30, Wethersfield 20."

Going back to the period preceding the extermination of the Pequods, we find other orders indicating the people's opinion of the extremity of their danger, and the man on whom they most depended for defence.

"It is ordered that Captaine Mason shal be a publique military officer of the plantations of Connecticut, and shall traine the military men thereof in each plantations according to the dayes appointed, and shall have 40*l.* per annum, to be paid oute of the Treasury quarterly, the pay to begine from the day of the date hereof. This order to stand in force for a yeere and vntill the generall Courte take other order to the contrary."

As the military men were to be trained ten days in every year, and every person above the age of sixteen years was made liable to bear arms, we see in these institutions a very respectable origin for our present, or late, militia system. All commissioners and church officers, however, were exempted from this service, not only during their term of office, but ever afterwards. But holy days and church meetings were not considered free from danger, as appears from two subsequent ordinances, which remind one of Cromwell's famous exhortation to his soldiers, "to trust in the Lord, but mind and keep their powder dry."

It is Ordered, that there shall be a gard of 40 men to come compleate in their Arms to the meeting euery Sabbath and lecture day, in euery Towne within these libertyes vppon the Riuier.

To preuent or withstand such sudden assaults as may be made by Indeans vppon the Sabboth or lecture dayes, It is Ordered, that one person in euery seuerall howse wherein is any souldear or souldears, shall bring a muskett, pystoll or some peece, with powder and shott to ech meeting, excepte some on Magistrate dispense with any on, and appoynt some other to supply his roome.

These extracts show that the colonists had a full sense of the imminent peril of their situation, being but a handful in number, with no help near at hand, and surrounded by powerful tribes of the irritable natives, whom all their prudence

could not conciliate, nor their watchfulness disarm or deter. Events proved that their apprehensions were not unfounded. On the 16th of April, 1637, a large party of Pequods and other Indians laid an ambush against the people at Wethersfield, while they were at work in the fields, and killed seven men, besides a woman and child, and led off two young maidens as captives. Other outrages of less note had preceded this massacre, so as to convince the colonists that the time had now come to take decisive measures against the natives, if they were not prepared to give up their new settlements, and seek refuge in Massachusetts. Captain Mason was sent out with a band, which, small as it was, probably embraced full half of the fighting men in the Colony, only enough being left behind to guard their homes ; and in two successive expeditions, he utterly exterminated the Pequod nation, the few who survived taking refuge with, and being adopted into other tribes.

This was a stern blow resolutely struck by grave and pious men, who deemed that they fought only in self-defence, their own lives, with those of their wives and children, being at stake. In spite of its awful severity, in spite of the horrors of that fearful night when they took the Pequod fort by storm, and burned about six hundred poor savages in their own wigwams, shooting down those who attempted to escape, it is difficult to deny the justice of the colonists' plea, that the measure was not only necessary, but even merciful. It saved both parties from the atrocities of a protracted war against all the Indian tribes east of the Connecticut. The fidelity of the Mohegans and the Narragansetts was already wavering, owing to the fears which these tribes entertained of the warlike Pequods. The latter commenced hostilities with the whites, notwithstanding the urgent endeavors of the colonists to conciliate them ; and they perpetrated a series of outrages which rendered it absolutely necessary to refer the whole matter to the dread arbitrament of war. The whites had no option but to adopt this course, or to allow themselves to be destroyed in detail, the Indians constantly forming ambushes against them as they were at work in the fields, or aiming to destroy a whole village at one fell swoop. Philip's war, which broke out some forty years afterwards, showed that the savages were not foes to be despised ; and but for the vigorous and

decisive measures adopted by the Connecticut people, such a war would surely have been kindled before the settlement at Hartford was six years old ; and at that early day, it would probably have ended in the entire destruction of the New England Colonies. But the extermination of the Pequods struck the natives with a panic, which lasted for nearly half a century, during which time the white settlements became so strong, that they were able, when the crisis came, to meet and vanquish the whole Indian confederacy. Let those who waste sentimental regret on the fate of this fierce tribe of savages, picture to themselves, if they can, the few and feeble Christian towns, dotted along, like patches of sunlight in the primeval and unbroken forest, numbering altogether at this time — we refer to Connecticut only — probably not more than four hundred inhabitants, and waiting daily in agonized apprehension to hear the whoop of their savage foes, who were counted by thousands, from the wilderness that skirted their dwellings, — let them imagine all this, and then censure the settlers as severely as their consciences will permit for striking the heavy and decisive blow which ensured peace and security to them and their families for forty years.

We will now see, if our readers should not consider the transition too violent, what other grave matters occupied the attention of the magistrates of these Puritan settlements, either before, or shortly after the danger from the Indians was dispelled. The peril did not unnerve them, or make them forgetful of the strictness of life and conversation which the Gospel of Christ seemed to them to require. February 8th, 1640, (N. S. 1641,) “Mr. Webster and Mr. Phelps are desired to consult with the Elders of both Plantations to prepare instructions against the next General Court for the punishing of the sin of lying, which begins to be practised by many persons in this commonwealth.” When the General Court held its session in the following September, it empowered the Particular Court, consisting of the six magistrates and a jury, to punish any person who should be accused and found guilty of this vice “either by fyne or bodily correction, according as they shall judge the nature of the fault to require.” At the April and June sessions of the same year, the following ordinances were passed : —

“Notwithstanding the late Order conserneing the restraynt of

excesse in apparrell, yet diuers persons of seuerall ranks are obsearued still to excede therein : It is therefore Ordered that the Constables of euery Town within these libertyes, shall obsearue and take notice of any particuler person or persons within their seuerall lymitts, and all such as they judge to excede their condition and ranks therein, they shall present and warne to appeare at the particuler Courte ; as also the said Constables are to present to the said Courte all such persons who sell their comodities at excessive rates ; And the said Courte hath power to censure any disorder in the particulers before mentioned."

" Forasmuch as the Court haueing lately declared their apprehensions to the Country conserneing the excesse in wages amongst all sort of Artificers and workemen, hoping thereby men would haue bine a law vnto themselues, but finding little reformation therein, The said Court hath therefore Ordered, that sufficient able Carpenters, Plowwrits, Wheelewrits, Masons, Joyners, Smithes and Coopers, shall not take aboue 20*d.* for a dayes worke from the xth of March to the xith of October, nor aboue 18*d.* a day for the other parte of the yeare, and to worke xi howers in the day the summer tyme, besides that which is spent in eateing or sleeping, and ix howers in the wynter : also, mowers, for the tyme of mowing, shall not take aboue xx*d.* for a dayes worke."

The following order, which is of a much earlier date, having been passed on the 21st of February, 1637, may be regarded as a direct encouragement of marriage, though its probable object was the preservation of good morals, and to prevent idle and vicious persons from being harbored temporarily in this pious community.

" It is ordered that noe yonge man that is neither married nor hath any servaunte, & be noe publicke officer, shall keepe howse by himself, without consent of the Towne where he liues first had, vnder paine of 20*s.* per weeke.

" It is ordered that noe Master of a Family shall giue habitacon or interteinment to any yonge man to sojourne in his family, but by the allowance of the inhabitants of the saide Towne where he dwelles vnder the like penalty of 20*s.* per weeke."

The next two orders that we shall extract are dated respectively on the 5th of July, 1643, and the 5th of March, 1644, the first being an order of the General, and the second of the Particular Court.

" Whereas, the prosperity and well being of Comon weles doth much depend vppon the well gouernment and ordering of particuler

Families, wch in an ordinary way cannot be expected where the rules of God are neglected in laying the foundation of a family state ; For the preuention therefore of such evels and inconueniences, wch by experience are found not only to be creeping in but practised by some in that kynd, It is Ordered, that no person whatsouer, male or female, not being at his or her owne dispose, that remayneth vnder the gouernment of parents, masters or gardians or such like, shall ether make, or giue entertaynement to any motion or sute in way of marriedge, without the knowledge and consent of those they stand in such relation to, vnder the seuerer censure of the Courte, in case of delinquency not attending this order ; nor shall any third person or persons intermeddle in makeing any motion to any such without the knowledge and consent of those vnder whose gouernment they are, vnder the same penalty."

"Walter Gray, for his misdemeanor in laboring to inueagle the affections of Mr. Hoockers mayde, is to be publicly corrected the next lecture day."

Three years afterwards, "the frequente taking Tobacco" was brought to the consideration of these grave magistrates, as a vicious practice which it was desirable to restrain. The good men appear to have been sorely puzzled with this matter, probably because some of their own number had found that a moderate use of the good "creature called Tobacco" was very pleasant and comfortable, and, if not exactly an innocent habit, it was at any rate a very difficult one to abandon. At the same time, upon their strict principles, it would not do to pass over altogether the indulgence of a useless luxury, which was probably offensive to many among them. Accordingly they compromised the matter, and sought to restrain within due limits a practice which they were not able to prohibit entirely, and which was not directly forbidden in Scripture. In a long order, very elaborately drawn up, all minors, and all other persons not already addicted to the noxious weed, were forbidden to use it, except under a physician's certificate that it would be useful to him, and a special license from the Court. In order that the persons thus excepted might not abuse the indulgence, it was further provided, that no one should "take any Tobacco publicly in the street, nor shall any take it in the fyelds or woods, unless when they be on their travill or joyrny at least 10 myles, or at the ordinary tyme of repast commonly called dynner, or if it be not

then taken, yet not above once in the day at most, and then not in company with any other." Bravo! Let the degenerate legislators of modern times, who spend three months in discussing an abstraction, and then adjourn without coming to any conclusion respecting it, take a lesson in cautious, minute, and practical law-making from our Puritan forefathers.

We have given instances enough to illustrate the peculiar patriarchal character of the early legislation of Connecticut. The unthinking may find it only a pleasant butt for ridicule, and an occasion for repeating some venerable joke about the "Blue Laws." The judicious may deem it necessary to look a little more closely into the matter, and to ask what was the obvious intention of these laws, and to what sort of a community were they considered to be applicable. That such legislation would be absurd for an organized state in modern times, or for a colony as colonies are now constituted, is a remark which is perfectly just, but not at all to the purpose. It is more relevant to observe, that every head of a large and well ordered family, even in our own day, has frequent occasion to give even more minute injunctions than these in relation to matters quite as petty. He may not give them in a manner quite as formal and precise; he may not have them all recorded in a book, with the precise date on which they were enacted. He may not even, if he be kind and judicious, find it necessary ever to utter any thing in the words of command, the silent indications of his opinion and will, and the spirit of obedience that prompts the whole family, being enough to effect the objects that he desires. But his legislation, though tacit, is none the less decisive and minute, since all these things are ordered with some reference to his will, or to principles which are known to be approved or suffered by him. Now, if a separate community is formed on the plan of a family, as the Shaker community in our own day is actually formed, all those who belong to it being constituted its members either by birth within its fold, or by their own choice and the permission of the preëxisting members, then its laws may properly be made like family laws, — just as searching, minute, and precise, as the principles of the community may require; and their particular and inquisitorial character alone would afford no just cause for reprobation or ridicule. Still more, if its laws are framed in a truly devout spirit, with the

intention of yielding a more perfect obedience to the commands of God than the Christian world generally renders, and of practising austere self-denial with a view to this end, then, however rigid and particular, and even *because* they are rigid and particular, they deserve unmingled approbation and respect.

The Connecticut Colony, during the period the legislation of which we have been reviewing, did not reckon as many members as now constitute the united Shaker communities of New England, or as were often enrolled in a single Highland clan, which was properly the expansion of but one family. It was constituted on true separatist principles, on the idea of building up a peculiar people, zealous of good works ; it was constituted in the hope of preserving a church of Christ free from the contamination of the world. In the preamble to the constitution which the colonists adopted for themselves as early as 1639, they declare that they “doe, for ourselves and our successors, and such as shall be adioyned to us att any tyme hereafter, enter into Combination and Confederation together, to mayntayne and preserve the liberty and purity of the gospell of our Lord Jesus which we now professe, as also the discipline of the Churches, which, according to the truth of the said gospell is now practised among us ; as also in our Civell Affaires to be guided according to such Lawes, Rules, Orders,” &c.

In such a purpose, surely, and in the means that were adopted to carry it out, when these means are judged with reference to the purpose, the times, the numbers and peculiar situation, of the colonists, there is nothing that is fairly obnoxious to censure or ridicule, but much that deserves the highest eulogy. It is our peculiar local boast — the fact is the foundation of our pride of ancestry — that New England was not colonized from the same motives which sent Englishmen to Hindostan, convicts to Australia, slave hunters to the African coast, or gold-hunters to California. Then the laws and internal constitution of the New England colonies are not to be judged on principles applicable to these later settlements ; the wisdom of either party is foolishness to the other. The Puritans came not hither to found an empire ; they had no expectation even of creating a republic ; they purposed to remain loyal subjects to the British crown. But they removed to the

wilderness that they might be free to worship God after their own fashion, and to remain out of sight and hearing of those who either did not worship at all, or who followed after prelates and presbyters. They were not restless fanatics, with hot heads, hasty tempers, and feeble intellects; they showed a cool and sound judgment in their ordinary concerns, an invincible determination, and a knightly courage. The Spaniards under Cortez and Pizarro did not manifest more bravery in slaying the Mexicans and Peruvians for the sake of their gold than these men showed in fighting the Pequods for the glory of God and for the safety of His church. After their victory, they immediately began to legislate for their recent foes, — to forbid the selling of strong liquors to them, to preserve their grounds from trespass, and to send missionaries to declare unto them the glad tidings of the gospel of peace. The opinions, fashions; and laws of the Puritan colonists have passed away almost as completely as the Puritans themselves. But few stones remain, with a decipherable inscription, to mark the spots where they are buried. But a monument exists to them in the hearts of their descendants; and the admiration and respect which are due to their motives and characters are renewed and strengthened by the publication of every faithful record of their doings.

ART. III. — 1. *Introduction to Meteorology.* By DAVID PURDIE THOMPSON, M. D., Grad. Univ. Edin. Edinburgh and London: William Blackwood and Sons. 1849. 8vo.

2. *A Complete Course of Meteorology.* By L. F. KAEMPTZ, Professor of Physics at the University of Halle. *With Notes*, by CH. MARTINS, Supernumerary Professor of Natural History to the Faculty of Medicine, Paris; *and an Appendix, containing the Graphic Representation of the Numerical Tables.* By L. LALANNE, Civil Engineer. *Translated, with Notes and Additions*, by C. V. WALKER, of the Electrical Society. Illustrated with 15 Plates. London: Hippolite Bailliére. 1845.

ALTHOUGH the claim of meteorology to be admitted to the rank of an exact and well-digested science is recent, still